

Aqidah Ahlus Sunna (The Creed of the People of the Sunna)

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The Creed Of The People Of The Sunna

All praise is due to Allah and may peace and blessings be upon the Messenger of Allah, his family and companions.

- 1) Islam is built upon five pillars: “On the authority of Abu Abdul Rahman Abdullah, the son of Umar ibn al-Khattab said: I heard the Messenger of Allah (Sallallahu alayhi his sallam) say: ‘Islam is built upon five things - testifying that there is none worthy of worship, except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving zakat, making pilgrimage to the House and fasting the month of Ramadan.’” (Recorded in Sahih Bukhari and Sahih Muslim)
- 2) Ahlus Sunnah believe the Qur’an, Sunnah, Ijma (scholarly consensus) and Qiyas (Analogical Reasoning) are the valid foundations of Islam and the sources from which rulings of Sharia are deduced from.
- 3) Ahlus Sunnah say it is obligatory upon every Muslim to follow the Sahabah (Companions of the Prophet Sallallahu alayhi his sallam) in what they understood from the evidences of the Book and the Sunnah, because they were the most knowledgeable and skilled among the people in understanding the Sharia’ texts correctly. Consequently, if a Muslim takes other than the understanding of the sahaba, he will deviate away from the straight path as the Companions had insight and viewed everything with their perceptive knowledge.
- 4) We adhere to the interpretation of the Salaf as-Salih¹ (namely the first three generations - the Sahabah (companions), the Taabi’een (followers) and the Taabi-Taabi’een), by following what they acted upon and leaving what they stayed away from. We take them as examples in what they have extracted and viewed from the ahadith.

¹ As-Salaf as-Salih - The people of the past, namely the first three generations of pious Muslims during and after the revelation of the Qur’an, i.e. the Sahabah (companions) of the Prophet (Sallallahu ‘alayhi wa sallam), the Taabi’een (followers) and the Taabi-Taabi’een (followers of the followers). Ibn Mas’ud narrated the Prophet (Sallallahu ‘alayhi wa sallam) saying, “The best of people is my generation, then those who follow them, then those who follow them (i.e. the first three generations of Muslims).” Recorded in Sahih Bukhari and Sahih Muslim

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- 5) We believe that there will be no honour or victory for the Muslims, until they return back to the Book of Allah and the Sunnah of His Messenger (Sallallahu alayhi wa-sallam).
- 6) Tawheed ar-Rububiyyah – Oneness in the Lordship of Allaah: To believe there is only one Lord for all that exists and that He - Allah is the Creator, Organizer, Planner, Sustainer & Giver of security.
- 7) Tawheed al-Uloohiyyah – Oneness in the Worship of Allah: To believe that none has the right to be worshipped in truth (e.g. praying, invoking, asking for help from the unseen, swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage etc.), except Allah alone.
- 8) Tawheed al-Asma was-Sifaat – Oneness in the Name and Attributes of Allah: is to believe and affirm all the Names and Attributes of Allah found in the Qur'an and the authentic ahadith of Allah's Messenger (Sallallahu alayhi wa-sallam), without Tahreef (distortion), Ta'weel (figurative interpretation), Tamtheel (making a likeness to creation), nor Ta'teel (denial).
- 9) Belief in the Angels: We believe in the Angels of Allah, affirming that they His slaves and that He created them from Light. We believe that some of the angels are assigned with certain duties, that they are amongst the best armies of Allah, and pose a significant threat to those who are their enemies.
- 10) Belief in the Books: We believe that Allah sent books with messengers as a proof to mankind, teaching them wisdom and enabling them to be purified. It is obligatory upon us, to believe in the books which have been mentioned in the Quran and affirming that the last book to be revealed, which has authority over all the other books, is the Qur'an. We affirm that Allah sent down messengers with books and that He has guaranteed the protection of the Quran from any distortion.

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- 11) Belief in the Messengers: We believe that Allah sent Messengers to the people and that the call of all the Messengers and Prophets was to Tawhid (Oneness of Allah) and to worship Allah alone without associating partners with Him. We believe that all the Prophets are human beings; they have Human qualities like illness, death, the need for food and drink and so forth, affirming that Noah was the first messenger of Allaah and Mohammed (Sallallahu alayhi wa-sallam) was the final messenger.
- 12) Belief in the Last Day: We believe that the Last Day is the Day of Resurrection on which people will be resurrected to receive recompense and reckoning. The people will either be entering Jannah or be thrown into Hell Fire. We believe that Al-Hawd (The Cistern), which Allah will grant the Prophet (Sallallahu alayhi wa-sallam) as an honour to quench the thirst of his nation, is real and affirm that on the Day of Judgment, there will be a Sirat drawn over the Hell fire. We also believe that people will receive their book of deeds in either their right hands, behind them or in their left hand. We believe in the scales which will be present on the Day of Judgment and that no soul will be treated unjustly. Finally, we believe in Al-Jannah (Paradise) and An-Naar (Hell), that they are in existence now and that they are the final and everlasting abodes for the creation.
- 13) We believe in the Punishment and delight of the Grave: The torment will be inflicted upon the disbelievers and the hypocrites, whilst the righteous and believers will be bestowed with pleasures and happiness

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- 14) Belief in Al-Qadr (Divine Decree): We believe in Al-Qadr, which is Allah's predestination of beings according to His Foreknowledge and necessitated by His Wisdom. Belief in Al-Qadr comprises of four main matters:
- I. Knowledge (Al-Ilm): We Believe that Allah has Knowledge of everything that took place in the past, is taking place or will take place in the future, whether it is related to His actions or the actions of His creatures.
 - II. Recorded (AL-Kitbaah): We believe that Allah wrote everything in Al-lawful Mahfuz (The Preserved Tablet), from the beginning until the Day of Judgment,
 - III. Will: We believe that Allah wills whatever is in the heavens and the Earth and that nothing happens, except by his will. Whatever Allah wills to happen takes place and whatever He does not will to happen, does not take place,
 - IV. Creator (al-Khaaliq): We believe that all beings are created by Allah, including their selves, their qualities and their motions.
- 15) Shirk: is ascribing a partner to Allah in terms of His Rububiyyah and Uloohiyyah (worship). The common type of shirk, is shirk in Uloohiyyah, which entails supplicating to others along with Allah, or dedicating acts of worship to them, such as; offerings, vows, reverence, fear, hope, and devotional love. Shirk is the gravest of all sins. Shirk is of two types:
- 1) Greater/Major Shirk: This constitutes apostasy and condemns the person who commits it to the Hell-Fire for eternity, if they do not abandon the act and make sincere repentance (tawbah) before death.
 - 2) Lesser/Minor Shirk: This does not constitute apostasy and does not condemn the one who practices it, to an eternal life in the Fire, however, it causes defects in a person's Tawheed and is conducive to committing greater shirk.

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- 16) Magic: This is of two types: 1) Real Magic: Seeking the assistance of jinns to help and harm people. This is clearly disbelief and the rejection of Islam, as you are calling upon the jinn and seeking their assistance. According to the majority of the scholars, including Imam Abu Hanifah, Imam Malik and Imam Ahmad ibn Hambal, the magician who commits this type of magic is a kafir (Disbeliever). This is the most correct opinion. 2) The second type is magic done by an individual, which is referred to as “illusionary magic”, where a person claims that no jinn are used, but rather technical tricks are played upon people’s eyes to deceive them. This type of magic is *Haraam* (impermissible), due to the trickery, deception and playing with people’s minds involved in it.
- 17) Ahlus Sunnah believe Iman (Faith) is of 3 pillars: 1) Belief in the heart, 2) Affirmation with the tongue, 3) Actions of the limbs. Whoever removes actions from Iman is a Murji². Iman increases with actions of obedience to Allah, whether this obedience consists of actions of the heart or limbs and Iman decreases with disobedience to Allah, whether this disobedience consists actions of the heart or limbs.
- 18) We believe in the importance of Al-Wala wal Bara (Loving and hating for the sake of Allah): it is one of the greatest aspects of Iman. The reason why al Wala wal Bara is so important in Islam is because, if it practised, it can remove all the characteristics of Jahiliyyah (Ignorance) from the Muslim Ummah, guarantee the preservation of the Ummah, and distinguish the believer from the disbeliever. Al Wala wal Bara requires one to ally oneself with Allah, His Messenger (Sallallahu alayhi was sallam), and the believers wherever they may be. Al Wala wal Bara aims to purify the society and rid the people of all evils. Al Wala wal Bara is something, which is lacking in the hearts and actions of Muslims worldwide and is one of the most important aspects of Islam that we must incorporate into our lives.

² A Murji² is one who is from the deviant sect Al-Murji’ah who believe that Iman (Faith) is only in the heart and that actions is not from Iman.

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- 19) The real connection, which connects the people of this Earth, is that of "la ilaha illallah Muhammadur Rasulullah" (There is none worthy of worship except Allah and Muhammad is His messenger). This makes the entire Islamic community as one body and one solid structure, which maintains itself. It is not allowed to call to any other connection, except this one and whosoever allies with the kuffar (disbelievers) via links and ties similar to that of family relations out of love and affection towards them are included within the statement of Allah "And whoever is an ally to them among you – then indeed, he is [one] of them." (Surah Maa'idah: 51)
- 20) Kufr (Disbelief): is disbelieving in Allah and His Messenger, whether the disbelief is associated with denial or not, with doubts, suspicion, aversion, jealousy, arrogance, or following some whims which deters a person from adhering to the message. The types of Kufr are two: 1) The greater kufr, which constitutes apostasy, 2) The minor kufr, which does not constitute apostasy.

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21) We believe the following are some of the Nullifiers of Islam:

- 1- Shirk (associating partners) in the worship of Allah,
- 2- Whoever places intermediaries between himself and Allah, calling upon them, asking intercession from them and seeking reliance in them has committed disbelief according to an Ijma (unanimous agreement),
- 3- Whoever does not consider the polytheists to be disbelievers, or has doubts about their disbelief, or considers their ways and beliefs to be correct has committed disbelief.
- 4- Whoever believes that some guidance other than that of the Prophet's (Sallallahu alayhi wa sallam) is more complete than his guidance and that someone else's judgement is better than his judgment e.g. preferring the judgement of the Tawaagheet (pl. of Taghoot) over his judgment is a disbeliever.
- 5- Whoever hates something that Rasulullah (Sallallahu alayhi was sallam) came with, even though he may act on it has disbelieved.
- 6- Whoever mocks or ridicules any part of the Messenger's religion, its rewards or punishments has committed an act of disbelief. The proof for this is Allah's statement: "Say: Was it Allah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith." (Surah Tawbah: 65-66)
- 7- Sorcery, which includes magic spells that cause a person to hate something he seeks after or love something that he doesn't seek after. Whoever performs it or is pleased with it being done, has committed disbelief.
- 8- Supporting and assisting the polytheists against the Muslims. The proof for this is Allah's statement: "And whoever amongst you takes them (i.e., the disbelievers) as allies and protectors then he is indeed from among them. Verily, Allah does not guide a wrong-doing people." (Surah Maa'idah: 51)
- 9- Whoever believes that it is permitted for some people to be free from implementing the Sharia (revealed laws) of Muhammad (Sallallahu alayhi was sallam) (i.e. Islam).
- 10- Turning away from Allah's religion, not learning it or implementing it is an act of disbelief. The proof for this is Allah's saying: "And who does more wrong than he who is reminded of the ayat (signs/verses) of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals." (Surah Sajdah: 22)

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- 22) Nifaq (hypocrisy): means a deception of loving Islam while concealing Kufr and evil. Types of Hypocrisy: 1) The greater form of hypocrisy relates to matters regarding belief or creed; it is one who displays Islam and conceals infidelity and disbelief. This type constitutes absolute apostasy and condemns those who uphold it to the lowest level of Hell-Fire. 2) The lesser form of hypocrisy, which relates to actions (Practical hypocrisy), such as possessing a trait/element of the hypocrites while retaining Iman in the heart. This does not constitute apostasy, but it is considered as a means to it. A person, who has this, combines both Iman and hypocrisy. When the latter prevails, he becomes a sheer hypocrite.
- 23) Riddah (Apostasy after Islam): Apostasy may take effect by the commission of one of the numerous invalidators of Islam, which can be summarised into four types: 1) Verbal apostasy, such as reviling Allah, the Exalted, or His Messenger (Sallallahu alayhi wa-sallam) 2) Practical apostasy, such as prostrating before an idol, a stone, a grave, or making offering to them, or by casting the Book of Allah in filthy places, practicing sorcery, learning, or teaching it, or ruling by other than the laws of Allah, and deeming that action is lawful 3) Doctrinal apostasy, such as believing that Allah has a partner or believing that fornication, consumption of liquor or usury are lawful. 4) Doubtfulness apostasy; To doubt the illegality of ascribing partners to Allah, or having doubts respecting the Message of the Prophet (Sallallahu alayhi wa-sallam), or the Message of other Prophets, or suspecting the veracity of the Prophet (Sallallahu alayhi wa-sallam), or Islam.
- 24) Bidah: means something that has been introduced into the religion of Allah that has no general or specific basis to support it (no evidence from the Quran or Sunnah). Bid'ah has some types: 1) Clear innovation; this is the Bid'ah that has no basis from the valid sources whatsoever. This is for example, the belief that dancing and spinning around brings one closer to Allah 2) Bid'ah that has a basis in Asl (Foundation of the Qur'an and Sunnah), but the manner in which it is done is incorrect. This type of Bid'ah can occur in six forms; 1- Reason, 2- Type, 3- Howness, 4- Timing, 5- Place, 6- Quantity. 3) Bid'ah which constitutes kufr.
- 25) Sins: are minor and major. Ahlus Sunnah believes persisting in sin is a major sin, but it does not constitute kufr unless it is accompanied with a belief that the action is permissible.

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- 26) Raafidah (the rejecters) Shia: Ahlus Sunnah say that the Raafidah (the rejecters) who are an extreme sect of the Shi'a are disbelievers and are not in the fold of Islam. We must avoid them and their gatherings and let others know of their disbelief so that they are not inclined towards them in any way. This is only done for the protection of Tawheed and its purity.
- 27) Ahlul Al-Bait (The Prophets Family): Ahl as-Sunnah love the Prophet's family, give them support, and honour the Prophet's will in regard to them, as he said: "I ask you by Allah to take care of my family".
- 28) Belief in The Sahabahs (Companions): Among the fundamentals of the people of the Sunnah and the community is purity of heart and tongue toward the companions of the Messenger of Allah (Sallallahu alayhi wa-sallam), Ahl as-Sunnah believe that the Caliph after the Messenger of Allah (peace be upon him) is Abu Bakr; then 'Umar; then 'Uthman and then 'Ali. We do not discuss about what happened between the Sahabah and their disagreements.
- 29) Quran: Ahlus Sunnah believes that the Quran is the speech of Allah, the Great and Almighty. The Qur'an is the Arabic speech (kalaam) of Allah, which He revealed to Muhammed (Sallallahu alayhi wa-sallam) in wording and meaning. The Qur'an is preserved in the mushafs and has reached us by Mutawaatir³ transmissions with a challenge to mankind to produce something similar to it.
- 30) Rule by Law of Allah: Ahlus Sunnah believe whoever does not rule by that which Allah has revealed is an evil, oppressive, disbeliever, who increases in misguidance and loss: Allah says, "And whosoever does not judge by what Allah has revealed, such are the disbelievers." (Surah Maa'idah: 44). Sheikh ul-Islam Ibn Taymiyyah said: "And it is known by necessity in the Deen of the Muslims and by the agreement of all the Muslims that whoever follows a Sharia other than the Sharia of Muhammad (Sallallahu alayhi wa-sallam) is a Kafir and it is like the Kufr of the one who believes in some of the Book and disbelieves in some of the Book."

³ It is when something is narrated by such a large number of narrators that it is impossible that all of them invented a lie.

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- 31) We believe that the western democracy is disbelief and that it is not from the religion of Allah whatsoever. It is an system based upon the idea of obedience to the rule of the people without the rule of Allah and it is also built upon secularist ideology not religious.
- 32) Jihad: That Jihad is continuous till the Day of Judgment and that our provisions are beneath our swords, in affirmation to the statement of the Prophet (peace and blessings be upon him). Jihad is an Islamic juristic ruling. It has its conditions and preventions, which are confined and authorized as permissible, prohibited or delayed by a scholar in Islamic jurisprudence and from the experience of those reliable in their trustworthiness and in their religion from the people of war and stratagem. Jihad is an obligation from the obligations of Islam. It is not stopped due to the absence of an Imam or an Islamic state. We do not believe in lifting the sword upon anyone from the people of the Qiblah (the Muslims), the people of Tawhid, except the one upon who it is obligatory to do so base upon a clear-cut evidence.
- 33) We believe in the miracles of the Prophets and we do not negate the miracles that happen to the people of righteousness and piety e.g. truthful ones, the Mujahideen and the righteous.
- 34) Rights of Women in Islam: The rights of women are guaranteed and protected by the Islamic Sharia. She has rights over the man and he has rights over her. The man is favored a degree above woman in responsibilities, not out of arrogance or oppressing the woman's rights. The woman is equal to the man in the scales of Allah (i.e. deeds are rewarded equally for both of them) even if they differed in the dunya (worldly life) from the perspective of position and status, and the ability of the man and what Allah has facilitated for him. Also her Hijab (headscarf) is Fard Ayn (an individual obligation) with the proof of the Quran, authentic hadith and the consensus of the scholars of the companions and those who followed them in virtue.

May the peace and blessings be upon Muhammad

(Sallallahu alayhi was sallam)